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Literary Department

Immortality. Couldst thou but lift the veil that hangs between this world and that beyond—the world unseen. But raise the mist from Jordan's turbid wave; And view the land whose portal is the grave; Couldst thou but feel that this short flitting span...

The Rostrum.

A LECTURE, Delivered at Concert Hall, Philadelphia, BY J. C. FISK, On Mediumship and the best means of Cultivating it. Reported by Henry T. Child, M. D. The subject for the lecture this evening, my friends, is one of your own choice: "Mediumship and the best means of cultivating it." You must not expect a full investigation of this vast subject in one lecture of an hour. The subject is too broad and deep, too high and extensive, even in its manifestations, for any individual to enter fully into the investigation and discussion of, in a single lecture.

pass to the consideration of some laws that pertain to spirits. We repeat that there is a power in man that extends beyond the control of his own organism; this power enables him, under favorable conditions, to control the organisms of others, and to deprive them of their own consciousness, and by the exercise of his will power to evolve his own thoughts through the brain of another organism. The scientific world has ceased to question this. It is now admitted as a matter of fact, although science has not demonstrated the modus operandi of the laws by which it is performed. But in numerous instances, under different circumstances, men of common observation and general reading and information, have ceased to question the fact of the power of one mind to control the organism of another. Admit now that man is an immortal being, and passes out of the material body, since it was his experience before leaving the body that the will power could under certain conditions, control an organism not its own, who shall say, if he lives after having passed out of his own body, he shall not exercise the same kind of control over others that he had while in this state of being. Recollect that if two individuals that are in the material form can thus influence each other, it proves that mind can operate upon mind. In order that one mind may express itself through the organism of another, there must be a magnetic union of the forces. If the spirit withdraw from the body with the same powers that it exercised while in the body, it must be able to exercise more readily this power, which is mental, and hence the control must be more perfect than it was in the psychological subject here. We say that this power of the mind exists, it has always been known. The phenomena has always been recognized. But men have not always understood that this was simply the exercise of natural powers of the mind. In the spiritual manifestations there are several classes so called. There may be a partial control of the physical organization, or the entire control. There may be a suspension of the power of the will over one organ, or over the entire system. Thus the spirit may control a single or any set of organs, as the hand or the fingers or the organs of speech, or it may control the entire form. There is no limit except the entire organism.

and distinct impressions of the truths that are given through them. Many of these individuals have become highly educated through this process of spiritual training, where it has not been too much interfered with either by themselves or others. We would say in passing, that this class of mediums are saved a vast amount of suffering by even the limited amount of knowledge that Spiritualism has presented to the world. There are other classes of mediums. There are seeing mediums. It has been the testimony of all these in all ages, that spirits maintain the form of the human body; that these human forms here have their correspondences in spirit life; that the spirit of man here and there has an tendency to express itself in this peculiar form, and the spiritual here corresponds to the external there. Here we know that magnetic or vital currents are set in motion by the spirit, and act through and upon the physical by means of the nervous system. Under certain conditions of severe mental excitement, deeds of superhuman strength are performed; this is an evidence that spirits who have passed out of the body, can at times, under favorable circumstances, produce superhuman power, since all power is in spirit. Acting thus through a physical medium, they may seem to give evidence of an actual physical presence. The rappings or concussions are produced in the presence of certain persons called rapping mediums, some of whom are not conscious of anything except the sounds; others feel a shock in the nervous system. The spirits tell us that the magnetic and electric forces of certain human systems can be concentrated and made to explode under the influence of mind, and so act very similarly to the click of the electric telegraph. We have the facts everywhere, and this is the explanation of them. The movement of physical bodies is produced by charging those bodies with magnetism from the system of the medium, and thus obtaining a power over these. With regard to the best means of developing the various forms of mediumship, there is very much to be said. In the first place, we would remark, that if any one of the external senses be closed, the others become more sensitive and acute. Thus, if you destroy the power of seeing, the organ of hearing becomes more acute, so also the power of feeling; it may become unduly sensitive. If you use your right hand continually, and the left one not at all, the latter will become weak and almost useless. All those parts of the system which are exercised properly will become stronger, while those which are not exercised will become languid and weaker. On this principle we may cultivate the memory, the taste for poetry, or any other faculty or power of the mind or body, while those that are left uncultivated must decline. This is a general law everywhere throughout the physical and mental organisms. The same thing applies to the powers of the spirit. If there be a spiritual power by which one may come in contact with spirits, may catch their thoughts, their emotions, their sentiments, and transmit these to those who dwell on the earth, it is evident that power is used and strengthened, the more fully it becomes developed, and this power is capable of almost indefinite cultivation. Cultivation can be made to such an extent that emotions in the minds of those around the medium will be read. The medium of Nazareth was a good illustration of this. You know he was so exceedingly sensitive that he knew what was in the minds of some of those around him, and some believed him to be God,—hence it was that he was Deluded. Those who perceive this faculty of inspiration in themselves, will have but little difficulty in cultivating it, by exercising it properly, but those who do not realize the power in themselves,—in whom it has not been awakened,—will not know how to develop it. We would say to all such: Associate with those who have cultivated this faculty; withdraw yourselves, at times, from all external excitement, and seek to find the germs of this faculty in your souls, and aid them to grow. You will find yourselves growing more sensitive, perhaps suffering more intensely, but certainly enjoying more vividly the pleasure of life. Thus this faculty will become beautifully unfolded, and a foundation will be laid for a more rapid development in the land of spirits. When you are thus unfolded here, and the spirits come to you and breathe their loving influences upon you, how readily they are understood and enunciated by the medium. Thus you will find yourself enunciating thoughts and principles of which you had not the least conception before. Thus you perceive, if this be true, that it only requires a proper degree of sensitiveness for the spirits to present the highest and most profound truths; but it does not follow that they will be received and understood by the individuals through whom they come. The faculty must exist, but it may only be awakened into activity and intensity for the time, by the spirit influencing the medium, and it may slumber again when the influence is withdrawn. Thus individuals may become the mouth-pieces of angels, and give forth the most sublime truths, and not retain a trace of the memory of them. Historical facts may be presented through the organization of an individual, whom they have never known, and do not, at the time, receive for themselves. But, as we have said, this is an educational process, and these individuals will, sooner or later, come to have this knowledge which flows through their organism impressed upon their minds, and they will retain it, and catch more readily the thoughts, feeling and emotions of the spirit world by which they are surrounded. This condition, while it gives so much as desirable, also renders them susceptible to influences that lead to folly and imprudence. But you should understand this and be careful how you ensure these. We are not here to apologize for

wrong anywhere, but we would have you to tear up your old mantles of charity and weave them anew out of that beautiful material, by a better understanding of the laws by which spirits operate in controlling their mediums. Understanding that from the susceptibility of these, they are subject to many influences, both from persons in the form and out of it, we advise the closest scrutiny and strictest justice on the part of mediums, and never to throw the responsibility where it does not belong. We know that the spirits tell us to be self-reliant; but we also know that those mediums who are under the control of the spirit world, are negative to that world, and being negative to that, they are also negative to their earthly surroundings. This has its evil as well as its good tendencies. You see that the high and holy tendency is to open the spiritual nature,—to enable them to hold converse and exchange sympathies with the spirits. The evil of it is: the medium himself, for he is negative to mundane influences. You ask why spirits do not protect their mediums from this. We answer: They do all they can, but it is not in their power to do this always. You might ask: Why do not spirits take away the propensity of man to do anything wrong? This would destroy man's identity, and take away all responsibility. Man must exercise his own normal powers and functions, or he cannot grow strong. If spirits are always to be on hand and direct in everything, man would sink his own individuality before the power and influence of the spirit world. This is not in God's economy. Man must take his own character, whatever it is, to the spirit world; his integrity, his individuality must go there, if redeemed from the power of temptation here; if not, it must be done there. Mediums must stand in their own individuality, and outgrow all their weaknesses. By a better understanding of these things, man will be able to distinguish, in the ages of the future, the influences that lead to various actions. Recollect that it is only a few years since man entered intelligently upon the investigation of these facts. You ask the question again: How shall man become fully developed,—that he shall receive communications from the spirit world? We say: By cultivating the powers which he has within him,—many of which he is scarcely aware of. But as his attention is turned to these, he finds sometimes one and sometimes another faculty, that, with a little culture and training, will come forth with increased power, and enables him to answer these questions to his own satisfaction, and that of others. There is no more certain method for developing mediumistic powers than to sit in circles. We know there are certain individuals who are developing mediums; in whose presence these latent powers may be called out. This is a matter of experience, and of presence action. We cannot tell you who will be able to do it for you. There are some who cannot sit in circles without suffering, owing to some peculiarity in their organisms. There is a general law by which spirits are enabled in the presence of certain individuals to control their mediums. When you meet with those who produce this effect upon you, it is well for you to sit with them. Again, there are healing mediums,—those who give relief to great deal of vitality,—hence, when they come in contact with certain organisms that are suffering for the want of that which they have in abundance, they receive something which benefits them. Disease or a want of vitality in certain organs, may thus be removed, and cures are daily being performed in this way. You ask if this is the natural means? Certainly! God has told you every day and every hour of this in His word of healing. He has repeated it every day of your existence. You see the evidence of it everywhere. Whenever you get a headache you place your hand upon it. You have the toothache, and before you have thought of anything, your hand is upon your face. Thus with every pain, you hear God's voice telling you of the best manner of healing. He has repeated a hundred thousand times. You place your hand upon the seat of pain, and if that does not relieve you, you get that of some one else, and the two vitalities are joined, and here again is presence action. Two hands are laid upon the seat of pain, and if the medium be in harmony with you, you will be relieved and cured. There are those who give to you a magnetic influence that is painful, that you cannot endure. It will cause you to be sick. These facts are to be learned by experience. How shall the healing medium increase his or her power? By preserving his forces, observing the laws of health, by increasing their powers, and by yielding to the influence of spirit. Healing mediums need all these, and especially the latter. There are bands of spirits who come around them, and give them strength. You ask now if you shall sit in circles? We say if they are harmonious to you, sit in them. Let the positive and negative forces balance each other as much as possible. Indifference, or too great desire for communication alike disturb the conditions. Passive condition alone enable the spirits to do this work well. Hence, it is said, "You must wait in prayer." Be passive before the spirit world! To some they come best in silence, to most with music, or it may be reading or conversations which act upon the same principles by producing a passive state. Use your powers to ascertain what you are receiving. Use every means that you have within your reach for the purpose of calling them into effective exercise, and bringing the spirits to your knowledge. You must not forget that spirits are human beings,—that they are not omnipresent. If you have an engagement with the spirit world to sit for manifestations, do not neglect it. Spirits have

their business in the spirit-world as mortals have in the mundane. Be punctual to all your engagements with the spirits. Show that you have confidence in the spirits when you have made an engagement with them. Treat it as a positive business transaction. With regard to the kind of communications you would receive, it depends upon the character of the spirit, and also of the medium. There are those who attract to them undeveloped spirits, and you may say that they naturally attract these because they are undeveloped,—but there is another fact that we would call your attention to, and it is of the utmost importance, and you are guilty as Spiritualists, if you receive not this truth. It is this, that very frequently those spirits who are undeveloped are brought to you by others who have an interest in them,—not for the purpose of troubling you, and making you suffer, but in order that they may receive some help, and thus be able to rise to a higher plain of development. Your mission may be to the spirit world just as truly as the mission of that world is to you. There are those in earthly conditions who have the means of helping the spirits,—of "preaching to spirits in prison," by word and act. And when they come to you thus for help, if you receive them kindly, and with a desire to do all you can for them, the benefit then will be mutual, and the two spheres will blend, and as they are blessed by your ministrations, you will also be blessed by theirs. IMMORTALITY DEMONSTRATED. A Little Girl Returns to Greet Her Playmate. LETTER FROM HENRY ROUSEBAU. S. S. JONES.—DEAR SIR:—Reading the very interesting article in your paper of the 25th headed "Impact," reminded me of similar manifestations attending the decease of my daughter, Julia Frances, which occurred Jan. 1st, '56. Five years previous to her death, a relative, Mary Kate Clipp, of the same name of Julia, resided with us. At this time I was a member of the first Spiritual Circle formed in Troy, N. Y. It was held at the house of Anson Atwood, the pioneer of Spiritualism in this region. Occasionally the girls accompanied me to the circle and, without my knowledge, formed a "compact," as young as they were,—being only fourteen,—that the one which should die first, if there was a future existence, should notify the other if possible. When my daughter departed this life, her friend, Katie, was visiting an uncle in Washington City, D. C. I wrote to her home, supposing she was there, and sent a paper to Washington. At midnight, previous to the receipt of the paper, Katie, whose room was disconnected with the other sleeping apartments, was awakened, a circumstance which had not occurred to her for a long time. While endeavoring to account for her wakefulness, she heard a voice very near her, saying, "Katie! Katie! Mary Katie!" In her fright she covered her head, and lay there for some minutes, trembling and weeping for fear the call was a message of death. Katie finally overcame her fears sufficiently to uncover her head. As she did so the same words with greater emphasis were spoken close to her face, "Katie! Katie! Mary Katie!" This time she was frightened almost to frenzy, and screamed, "Who is here?" The answer came slowly and endearingly, "Katie, Katie, Mary Katie," and then all was still. The poor frightened girl cried till morning. When she appeared, the family were alarmed about her condition. She told them her strange story, and added, "This call is for me. I shall soon see you." Short time after this, her uncle, Laying Bear, at the Post Office returned with a paper in his hand, saying, "Cheer up! Katie, you are not going to die yet. Here is a sorrowful solution to your warning!" Katie was soon in tears of sorrow for her friend, and then she remembered the promise she and Julia had made to each other years before. When Katie resided with us, she made music a part of her studies, and while practicing at the piano, Julia would sometimes approach her stealthily, and encircle her in her arms, and still her music for the moment. In the afternoon, Katie, thinking over the occurrence of the night, went into the parlor to play a dirge, which Julia loved when this world was her home. While playing, the same arms encircled her form, and her hands lay motionless on the keys. Shortly after, being in her room, she was sensible by noise and pressure that a silk dress was drawn across her over. She whispered, "Julia, dear Julia!" and all was still. The question was solved; and Kate and Julia have found a dear and beautiful home in the world above. They often visit, and tell how happy they are. Lansingburg, June 1st, 1870. Miss Lillie is a bright little girl of four summers. Her Sunday school teacher, in questioning her a few Sundays ago on the extent of her Bible knowledge, asked her if she knew any of the commandments. "Oh! yes, I tin say some," said Miss Lillie. "Then commence my dear," replied the teacher. Miss Lillie confidently commenced thus: "Madder, tin I do out to swim, Yes you tin, my daughter, But hang your close on a hic-wory lim, And don't fur in the water." A Catholic priest named Devereaux, who has lived among the Blackfoot Indians for several years, has now been sent by them to treat with the general government.

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LIST OF BOOKS FOR SALE AT THIS OFFICE. All orders by mail, with the price of books...

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From N. B. Fleming, Harrington, Delaware. Harrington, Kent Co., Del., Dec. 7, 1869. I hereby certify that I have been an inveterate user of tobacco for upwards of 30 years. One box of Orton's Preparation has completely cured me...

From Andrew Brown, Esq., Sacramento, Cal. Sacramento, Cal., July 15, 1869. After using Orton's Preparation three days I thought I would see what effect tobacco would have. So after lighting my pipe, I began to smoke, and I did not draw more than five seconds, but it made me so sick and dizzy that I was obliged to lie down or I should have fainted...

From Rev. James S. Finley Lawrenceburg Tennessee. Lawrenceburg, Tenn., Feb. 8, 1870. This is to certify that I had used tobacco for 23 years. I have many times tried to break off, but have suffered so much from a heavy dull sensation, and a complete prostration of my nervous system...

From J. W. Wilber, Cloverdale, California. Cloverdale, Cal., Sept. 23, 1869. Know all men, and some women, that I am 55 years old, and that I have used tobacco ever since I was sixteen years of age, with the exception of occasionally solving that I would leave off the filthy habit...

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The author of the above named book, is a philosopher of large experience and great merit. In this work he treats of the philosophy of mind as demonstrated by practical experiments during the last twenty years...

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Moderate Drinking is the Source of all Drunkenness. The author has given his life, for twelve years as a CLAIRVOYANT PHYSICIAN, to the healing of disease. The various incidents of the story are taken from real life, with but a slight coloring of fancy.

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Frontier Department.

BY E. V. WILSON

YE PEDAGOGUE.

BY JOHN G. SAXE.

Right learned is ye Pedagogue,
Full apt to read and spell,
And eke to teache ye parts of speech,
And strap ye urchins well.

by a tree, he pulled out a long-necked bottle, remarking:
'If I have to keep this hid, for the boys might get to drinking, and the old woman might raise the d-d-d'

Voices from the People.

SANTA ROSA, CAL.—J. Morrow writes.—If we could get a journal to come here and speak to the people and get them to investigate, or if we had a physical medium, to let the people see for themselves, they might believe.

MRS. A. H. ROBINSON AS A HEALING MEDIUM.

Mrs. Robinson prescribes, while under spirit-control, for all phases of disease.
REMEDIES,
The POSITIVE and NEGATIVE Forces in Nature, applied by the simple touch of the person, or by magnetic applications, sent by mail, on receipt of a lock of the sick person's hair, and a statement of the sex and age of the patient, together with the leading symptoms of the disease, and its duration.

Health by Good Living.

[BY W. W. HALL, M. D.,
Editor of Hall's "Journal of Health."
This book is to show how high health can be maintained and common diseases cured by "good living," which means eating with a relish the best food, prepared in the best manner.

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This natural mineral water which now stands pre-eminently as the most powerful medicinal waters for its general Tonic and Alterative qualities, was discovered at a depth of over one hundred feet, through inspiration, an ever operating law. Its peculiar chemical combination of Iron, Lime, Magnesia, Potash and Sulphur, in connection with its wonderful magnetic power, is felt in lifting it, through the unerring test of practical trial, as the best known remedy for CATARRHAL AFFECTIONS, LIVER COMPLAINTS, DIARRHOEA, DYSPYPSIA, PEPIC, KIDNEY DISEASES, INTESTINAL DISORDERS, FEMALE IRREGULARITIES, CUTANEOUS ERUPTIONS, GENERAL DEBILITY arising from imperfect nutrition and defective assimilation, inducing NERVOUS MALADIES, &c. It is attracting the attention of Physicians and scientific men by its SCIENTIFIC value to account for the beautiful supply of magnetic force which go to thrill the whole system with new life, when its vitality has been wasted through ignorance of HYGENIC laws and subsequent pernicious drug treatment.

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Skillful Physicians fail to cure it.
Surgery and Hydropathy give only partial relief.
Patient prostrated, reduced to a skeleton, and his life despaired of.
HE FINALLY TAKES THE POSITIVE POWDERS,
CURED,
AND GAINS FIFTY FIVE POUNDS IN FLESH.

Again We Nail the Falshiers to the Wall

When in Parkburgh, Iowa, last month, several Adventists reported the story that "E. V. Wilson and Elder Grant had begun a debate on a spiritual subject, that Grant was too much for Wilson, and that Wilson got angry, was used up, and left the hall, and that this statement was in his, the Adventist's paper."

REYNOLDSVILLE, PENN.—Mrs. E. Gordon

writes.—Seeing a notice in the JOURNAL requesting the names of Spiritualists and their post office address for the benefit of lecturers who may be passing through the country, I write to inform you that all such will find a warm welcome at my home.

NORTHVILLE, IOWA.—M. S. J. Newcomb

writes.—E. V. Wilson is doing a great work wherever he goes. I wish that he would come to Jefferson, our County seat, for there is quite a liberal element there.

NORTHFIELD, IOWA.—J. Goodspeed writes.

I intended writing you before, to let you know the condition of this place in relation to the number of Spiritualists and the standing of the church of the great I. A. W. but have been so busy that I cannot do so. There are others, friendly to the cause, but circumstances forbid them coming out openly. Nothing could please me better than to have a speaker come this way.

SEVENTH NATIONAL CONVENTION.

The American Association of Spiritualists, TO THE SPIRITUALISTS OF THE WORLD.
The Seventh Annual Meeting will be held at the Hall of the Spiritualists, Richmond, Indiana, on Tuesday, the 27th day of September, 1870, at 10 o'clock a. m.

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containing Astounding Discoveries and Startling Assertions, Illustrated with Diagrams and Engravings of Celestial Scenery. BY ANDREW JACKSON DAVIS.

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HUSTON RUSSELL

Brownville, Nebraska, Dec. 23, 1869.

This is to certify that I, Huston Russell, was taken on the 24th day of September, 1867, with a pain in my eye and head, and it was so severe that I thought I would rather die than live. I called on Dr. Hoover, and he attended me for some twenty days; at times I was easy, when under the influence of medicine, but confined to my bed. I called on another doctor, by the advice of Dr. Hoover. Under a new system of treatment introduced, he gave me no medicine at first, but pricked me with instruments and put on something to blister but it had no effect. Then I called on two other doctors, who had me under their treatment for several months without any permanent relief.

On the 15th of September, 1868, I called on Dr. Arnold, and he had me under his treatment until April, 1869. I used the shaver bath every morning, but no effect, and the pain never left me until I commenced taking the Powders called Positive and Negative Powders. Six boxes of the Positive and Negative Powders cured me of the pain. And I had the Liver Complaint for several years, and the Diabetes, and now I believe I am entirely well. At one time the doctors and friends gave me up to die; but thank God on the 25th of May 1869, I commenced taking Spence's Positive Powders. My weight then was 132 pounds; now it is 187, and I know that it was the Positive Powders that cured me.

WM. ARNOLD, Notary Public for Nebraska, County of Nebraska.

I also certify that I have been acquainted with Huston Russell for twelve years, and that he was seriously afflicted for a long time, and I regard his as one of the wonderful cures.

WILLIAM POLOOK, Postmaster at Brownville, Nebraska.

On the 29th day of September 1867, Huston Russell came to me with a pain in his left eye, which I treated for the Neuralgia, and treated him, several times afterwards for the same, but the complaint returned each time after treatment. He was under treatment by several physicians afterwards, but got but little relief. I have used Spence's Positive and Negative Powders in Scarlet Fever, Cholera, Diarrhoea, and found them to be good for those complaints.

JEROME HOOVER, Notary Public for Nebraska, County of Nebraska.

On the fifteenth of September, 1868, Huston Russell came to me with a furious Tio-Douloureux, Neuralgia. Had him under treatment until April, 1869, at which time he was dismissed improved.

WM. ARNOLD, Notary Public for Nebraska, County of Nebraska.

I hereby certify that I am acquainted with Huston Russell, and that I know him to have been sick, and I also certify that I am acquainted with Drs. Wm. Arnold and Jerome Hoover, and know them to be practicing physicians.

Witness my hand, and seal of said County, this 22nd day of December 1869.

JAMES M. HACKER, County Clerk.

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